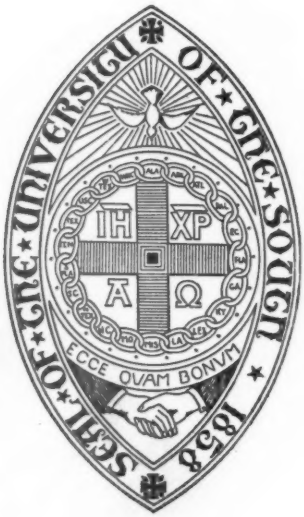
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VOLUME II NUMBER 2

EPIPHANY-TIDE, 1959

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VOLUME II EPIPHANY-TIDE, 1959 NUMBER 2

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MUSIC AND WORSHIP

By David McK. Williams

Those of us who from childhood have been nourished on the stately language of the Most High and Mighty Prince James, as found in the Bible, have acquired a deep affection for this Book of Books, even apart from its religious associations. Our affection is heightened when the prophecies, rhapsodies, parables, beatitudes, etc., found in this Golden Treasury are framed in the liturgies.

These liturgies are probably the most perfect vehicles for corporate religious expression that man has ever devised. They must be listed among the great works of art, and being of that mystic company they are limited to the exercise of reason.

As you know much better than I—the liturgies were compiled from sources of long ago by religious authorities of many eras, and they are still growing. Few of the men having had to do with the making of our liturgies are known to us by name. It is likely that none of the older ones ever heard of psychology, and yet these services of public worship are so constructed that the impact they make on the minds and senses of worshippers is inescapable.

In the liturgies we hear of God putting on glorious apparel and girding Himself with strength. He surrounds Himself with clouds; He hides Himself in darkness; He decks Himself with light as with a garment; He rides on the Cherubim and on the wings of the morning; and we are not in the least bit mentally disturbed. Indeed we sing and speak these things with enthusiasm and with an ecstasy of understanding.

We ask that the thoughts of our hearts may be cleansed by the inspiration of the Holy Spirit. Outside the Church we would find it difficult to accomodate such terms. "The thoughts of our hearts", the phrase does not fit at all into the every daynesses; but in Church, in the frame of the liturgies, we find it perfectly in our idiom.

The Prayer Book in which these liturgies are found together with the Bible are the incomparables among the myriads of our volumes. So lofty in content are the rich words and ideas in these books that in their majestic flow they expand in meaning every time we hear them.

These inspired words quicken our wonderment and imagination which in their turn open the doors to belief and worship.

In public worship all kinds of people are represented. Most of them come unprepared for these privileged appointments; and, once in Church, are impatient to leave. Some come for their pleasure, and this is a good reason. We remember Psalm 122 in which the singer tells of his gladness where his friends suggest that they go together to Church. So, for whatever reason it might be, it is good to be of the blessed company of the faithful where each and every one contributes in some indefinable way to help the group.

Some catch only moments of the exultation which should accompany this duty. Some see the Almighty in terms of His sweep in lengths and breadths; some in His cosmic heights and depths; some as through a microscope; while others perhaps nearer to Him see Him in His infinite goodness; and some, probably very near to Him, know Him best of all under the burden of affliction.

God is too vast to be completely comprehended by any one mind; but the group mind, being on the threshhold of the fourth dimension, sees and understands Him as Alpha and Omega, from the birth of Creation to the death of time. This is one of the reasons why public worship is much more important than private devotions.

It is probable that every participant in every service of worship will allow his mind to wander at times, but here again is another advantage over private devotions—all the minds do not wander at the same time, so that prayer and praise are continuous and God is remembered throughout in the corporate act.

In Church everything conspires to aid the worshipper. Architecture when at its best, windows when they glorify the light of our already glorious sun, music when sounding its mystic language—these things keep fairly well confined within the Church walls the wayward minds.

It has been said that only two percent of the people are reached directly through the mind. The ninety-eight are reached through the senses. This does not mean that the ninety-eight are ignorant; far from it. It might well be that they have more understanding than the two percenters.

I am sure that many of the calendar saints never knew a thing about theology as such. Most of them were blest with the beatitude of intuition. The grace and beauty of their character and their simple belief transcended the science of learning.

I cannot think of one of our great composers of music who could

have sat at the round table with critics and musicologists without embarassment. They simply would not have understood the jargon of their subjectives and objectives, nor their impressionisms or expressionsms, nor could they have been patient with the heavy conversations of these men who reduce art to verbal terms.

Religion and art are matters great and abstract enough to be welcome subjects for intellectuals in their discussions, but they are almost exclusively understood by those possessing the wisdom of intuition and disciplined emotion.

These two qualities are essential to the artist. For these gifted people rules and creeds are redundant. Artists are never restricted by them because their understanding goes beyond. Artists feel no compunction whatsoever in breaking these rules for the purpose of expressing themselves; and when they do, what happens? New rules are written to accomodate the new limits.

Art and religion exist in the same atmosphere. They are inseparable. Both are colored by the same far-away reflections; and, as some Frenchman has said, both are dishonored by the same terpitudes.

A few years ago while in India I went to see the amazing rock temples of Elora and Ajanta. They are shrines of unbelievable proportions and staggering workmanship, carved and chiseled in the living rock of mountain sides.

Other than myself at the small hotel was a man of law; a justice he was, from the holy city of Allhabad on the sacred waters of the Ganges. He had come as a devotee, a Hindu of course, to make the rounds of the holy places. During one of our evenings together I asked him to explain with his clear, legal mind and speech the elements of his religion. I told him that while I had read the Vedas, the Bagavad Gita and the Upanishads I could make nothing at all of them—that is in a religious sense.

He began: "You, my friend, are a Hindu. Everybody is a Hindu. Everyone must grow and grow and grow until he achieves oneness with the Source and the Ultimate, taking as many lives as may be necessary to this end. Evil must be absorbed in Good. All self must be annihilated in the totality of light and perfectness."

I confess that having expected an exclusive dogma or creed thrown at me, this generous inclusive idea pleased my artistic, liberal ear. It is not far removed from the Christian idea of growth. One of our authorized hymns ends with these lines:

Till in the ocean of thy love
We lose ourselves in heaven above.

Our Prayer Book contains the idea of continual growth in loving service in the Heavenly Kingdom. We grow into fullness of the knowledge of God.

Growth is a most congenial subject for the artist. In the rotunda of the Capitol Building in Denver is a set of murals. One of them portrays a group consisting of an old man and an old woman with children and grand-children, all of them looking toward the setting of the sun. These words are printed underneath:

Beyond the sun-down is tomorrow's wisdom.
Today is going to be long, long ago.

The shining eyes of the group are gazing beyond the evening light towards the fuller light of morning. This is the forward look of the artist.

A painted canvas is different today from what it was yesterday. We see it with eyes enlarged from those of yesterday. A musical work is new every time we hear it, with ears having acquired a wealth of new overtones since the last hearing. Even the dazzling galaxies in the firmament are never twice the same. We like a person today who had no appeal for us yesterday. Has that person changed or have we grown into the understanding of a revealing little gesture or a passing phrase which have illuminated qualities which were hidden from us before?

Growth seems an eternal process. Beethoven on his death bed said: "I feel as though I had scarcely written more than a mere handful of notes; there are so many more for me to capture". Newton remarked that he felt like a child gathering shells on the shore of the sea while before him stretched the mighty ocean waiting and yearning to yield its secrets. Titian grew and grew until at ninety-nine he painted his master work, and I dare say he is still growing.

All artists are students of the past. What else is there to study? But these students deliver themselves in terms of today, else their products are stillborn.

We have groups among us who tend to devote themselves almost exclusively to matters of the past. Followers of Bach, Molière, Shakespeare, the ancient Greeks, or the primitives in paintings, those who would live again in the days of Sarum or Edward VI. These groups are almost always good, and heart-warming. They are neces-

sary especially in a metropolitan picture, but their enthusiasms are badly placed if they try only to recapture the past.

Among the greatest of our choral masterworks are the settings by J. S. Bach of our Lord's Passion as told in the Four Gospels. I have known earnest musicians who have labored with loving devotion to produce these works as they were sung over two hundred years ago. They reduce the numbers of performers to the same that Bach used, forgetting that the quality of tone was different in those days, forgetting that they must erase from the world's experience the two hundred intervening years, forgetting that Bach presented these works in cold churches and that the people gathered together during Holy Week to hear them had not bathed since the preceding summer.

The past cannot be recaptured. There is no past. To the artist yesterday and today are lost in tomorrow. The creative artist in a great work captures and imprisons a moment of time and reduces it to timelessness, and in this work of art it is ours for yesterday, today and always.

All of the arts help us to understand religion, but music is first among them. Singing seems to be the most direct in artistic expression. In singing we acquire very easily the grace of believing. The Bible references to singing are many and beautiful.

Sing the new song to the Lord: Sing it merrily to the God of our Salvation, and make a cheerful noise, even in Church. The ransomed of the Lord shall return and come home to Sion with songs of joy.

The music of the liturgies may be elaborate and of magnificent solemnity with the best of choirs participating and with a noble organ sometimes as a background and often much in the foreground, sounding out its own rapture in praise of God.

In large important Churches we should have good professional choirs obligated to sustain a high standard of choral art. With adequate equipment we should in our day exceed the glory of the Temple service in Jerusalem as described here and there in the Bible. Or, if we need more assurance for the rightness of this superlative grandeur in our services, let us read the rhapsody of Isaiah where he describes having seen the Lord high enthroned with His gorgeous train filling the Temple; with the flying Seraphim, as a mighty choir, singing the Sanctus so that the posts of the Temple doors vibrated to the immensity of the sound.

Musically our liturgies can be expressed just as fittingly and with equal beauty and solemnity when sung by good small choirs in small

churches. These churches can encourage congregational singing more easily, than larger ones and this is always desirable.

In attending conferences on Church music I find an overemphasis on the simplicities. The response on the part of congregations is sometimes gratifying, but not generally so. The late Vaughan Williams, the English composer, has said that the people should not be given too much to sing, but that what they are given should be sung with zest. We should try to keep the time-honored balance in the service between priest, choir and congregation.

It would be a good thing for the clergy to attend now and again conferences on Church music with their organist and perhaps a vestryman or two. I have seen such groups together at these meetings and the results are very gratifying. There is much to learn at these gatherings and information is easily assimilated in the atmosphere of Christian unity.

Allow me to make some suggestions for those who want the right kind of music in their churches.

Get the best organist-choirmaster available. Once having secured him give him your complete confidence and support. Remember that musicians, like other artists, can be difficult at times; they, like other artists, are partly child and partly ancient; like other artists and like children they resent obvious authority, and again, like children, they take authority very easily when it is modified by the kindly gesture, the encouraging word and the friendly relationship.

Just as we build a church fit for the worship of God so we should have an organ fit for the same purpose; not one that we can afford, but one appropriate for the building. A good organ is never cheap. If we are indiscreet enough to organize a music committee, it should be mainly to protect the organist and also ourselves against heedless criticisms from heedless people who fondly imagine that church music is primarily for their pleasure. The choir in its singing intensifies and amplifies the dimensions of the texts. In this way it does sing for the congregation. So if the people can delight in their music as representing their own religious expressions, it is good. Just as the priest speaks for all, so does the choir sing in the name of all as an offering to God Almighty.

New music should be encouraged in our churches. Old words dressed in new garments by skillful composers are given new meaning. New nourishment is given to the words, and we are helped to grow in

spiritual stature. New hymns should be given periodically to the people to increase their vocabulary of praise.

Years ago in St. Bartholomew's Church, New York, I remember a new hymn being given to the congregation to precede the sermon. The people received it coldly, making hardly the slightest effort to sing. It ended as the rector reached the pulpit. He said: "What a beautiful hymn that is. It is one that helps me. Please sing it again. Sing it for me and the better you sing for me the better will I preach for you."

It was a heavenly inspired episode. From that time on the congregation received not only new hymns, but new music generally with a new grace and interest.

It is a mistake to limit the use of music to that which we know and like. We have to learn to like many of the good things, to grow into them so to speak. By new music I mean that written in the modern idiom, ugly and cacophonous though it may sound to us.

Thirty years ago Leo Sowerby was the newest writer in the field of modern Church music. Today we owe him, as a composer of distinction, gratitude for giving us much serviceable music both for large and small choirs. Sowerby's music is not beautiful as we usually understand the term; some people actually dislike it. This is because they listen with ears and minds closed to things beyond their understanding. In other words, people leave off just where the fun begins—just where the interest begins—in the realm of the unknown, the inexperienced, the new.

When I was active in church work I felt the obligation to use music of the new idiom. I had a slightly up-the-hill road to climb in using this stuff; but fortunately behind the idea there was the support of an understanding rector who knew that it is important to disturb people out of their religious complacency.

To return to Leo Sowerby. I have said that his music is not beautiful in the usual sense, but it has in it a depth of expression. His setting of the *Canticle of the Sun* carries the very signature of St. Francis. In the Lenten cantata, *Forsaken of Man,* there is a new and deep poignancy added to the tragic story of Holy Week. For all of the difficulty in some of this music, young choristers learn it readily and it holds their interest.

Because of the timeless element in art, the old and the new blend well together. The old is consumated in the new. Let us always welcome new expressions and let us be eager to catch up with artists, the creative ones who are always ahead of the group.

But let us speak of ourselves. We are not like the heavy beasts which plod their ways through the mire of earth. We, being human, are made according to the Great Image. We walk erect and when we tread this earth it is a celestial globe that responds to every step. It vibrates too, this celestial sphere, to every word we sing or speak. Everything we do or say is of importance. Very well, let us then as interpreters of the liturgies adorn them with our own character every time we are privileged to stand before the altar in the name of the people.

These liturgies have no value until they are shared. They are dead things until they live through us. We should enliven them with dignity of men made in the Great Image.

Timing is as important in Church as in the theatre. It seems to me that the Epistle should be read deliberately as though it really were a long awaited letter from headquarters to eager members of the Household of Faith. The Gospel can take a maximum amount of ceremony since it is the very center of interest and importance. It should be read as though for the first and the last time. The ordinaries can take a faster tempo. Hymns should be chosen with care, but not only as regards subject matter. Slow moving hymns such as the German Chorals and some of the Psalm-tunes should be opposed to more animated ones of shorter meter, all things tending to make for artistic balance and unity.

As interpreters it is for us to hold the attention of the people; to help keep the minds fixed by artistic means; to use right gestures at right times, being careful not to let people become conscious of ritual but to use it to impress on them the rich significance of the service. Too much genuflecting and nervous movement in chancel and sanctuary will defeat the purpose of ritual and ceremony and rob the service of its dignity.

We should end our services, especially the Eucharist, with an expression of outpouring gladness and praise. We have many psalms and hymns which answer this purpose. This is the time for alleluias of joyful gratitude. Words like alleluia and hosanna come into the fulness of their meaning only when they are sung. They are self explaining, no dictionary can add to their meaning. It is only in song that we are able to recreate and absorb in ourselves the ecstasy which is inherent in them. These are the words which make hell's foundations quiver and by the same token they open the gates of heaven.

Jane Cowl was an actress of a generation ago and a good one. After

her performances she was always exhilarated or devitalized depending on whether she had carried her audience or whether the audience had carried her. In either case she was nervously and physically spent, and never could she close her eyes in sleep until the break of day. This was the small price she paid for her great gift. Her reward was in the perfection of her work. She was a professional.

We, after having worked to reach the two percenters and the remaining ninety-eight, should show signs or reaction to a job well done. We too are professionals. We, however, are under the protective wings of the Church and not subjected to professional critics. This is both good and bad. It is good when we develop the difficult faculty of self-criticism. It is bad otherwise.

If people habitually arrive late for church, it is our fault. They need reminding from time to time that the blessing at the end depends on the opening words of the service. If their minds wander over much, it is our fault. If they sing or speak their parts without fervor, it is our fault. If they leave church without the blessing of peace in their hearts and minds, let the fault be ours.

Kipling tells a story about an Indian who, having attained to the high office of prime minister under a Maharajah of an important princedom, renounced the world and taking the beggar's bowl made his way to the high mountains to live the contemplative life. He found a hut to live in and he left his bowl at the door. The people in the village of the valley far below filled his bowl every day with food which the hermit shared with his friends, the animals of the forest. The hermit lived there for many years and became the holy man of the villagers. One year the monsoon arrived in a great fury. The rains were so continuous that the earth could drink no more. One night the animals came to their friend in nervous excitement, and in their language, which he understood perfectly, told him to listen to Mother Earth who was warning them of a fearful landslide. The holy man, together with his faithful friends, hurried down the mountain to tell the people of danger. They were just in time. All escaped to safety, people and animals; all except the holy man. He was remembered for this—and the villagers also remembered the words:

What I kept I lost;
What I gave I had.

It is not enough just to read the liturgies or just to deliver ourselves of a sermon or just to play a hymn or sing an anthem. To fulfill our

obligations honestly, we should give ourselves generously to the people (they are the Lord's annointed, if you please) through these great vehicles of worship, the liturgies and in the richest and strongest terms we know, those of beauty.

How privileged we are and how grateful we should be!

Let us keep ourselves fresh and ever growing. Let us remember that we need never come to the end of our resources. This law is ever in operation:

The more we give,
The more we have.

THE EUCHARISTIC ACTION AND SACRIFICE

By C. Fitzsimons Allison

The primary significance of the Eucharist lies in the action of the sacrament. The essential meaning lies not in the elements but in the action. It is not merely the bread but the breaking of the bread wherein lies the real drama of the Eucharist. He took bread and *broke* it. He told us that this was His body *broken* for us. Similarly, it is not merely the wine that is important but the wine *outpoured* which carries the power of His grace.

It was when the church lost its understanding of this action in the Eucharist that we became involved in the unnecessary and ultimately irrelevant problems of transubstantiation, consubstantiation, and the ubiquity of Christ's body. These solutions were and are pitifully inadequate and unreal because they are attempts to answer unreal questions. The real question is related to the Action; the Action of Christ, then, now; and our response in Action. Sacrifice is not a thing but an act. Any sacrifice is a sacrifice because of verbs; offered, given, broken, outpoured, lifted up, received, renewed, and forgiven.

From the earliest times the Hebrews understood two things about communion with God. One was that communication with the *living* God must be done through *living* things. The other was that the absolute quality of God's righteousness would melt, so to speak, any human lines of communication. (For the Hebrew the problem of the atonement was never solved by recreating God in our image.) Hence,

the means of communication must be innocent. The only innocent thing available was the innocency of the amoral animal world—a lamb. The Hebrews had also made the understandable observation that any thing that bled was alive and when it stopped bleeding it was dead. Blood must then be the life of the animal.

The sacrifice of the lamb was a deeply sophisticated sacramental act of communication with God. Thus the sacrifice was not the lamb but the action of communication. When Christ takes the wine and says, "this is my blood which is shed for you", it is not a sort of supplement to the bread and to the body. It is the same person of Christ in this action. However, this action of the Eucharist was begun to be lost, according to Peter Taylor Forsyth, shortly after the association of the Eucharist with the Bread of Life in the 6th Chapter of St. John (rightly or wrongly) and not in the context of the Passion, Holy Week, and the action of Christ—His body broken on a cross, and His blood, His life, outpoured in crucifixion. Of course, St. John, as we have ample evidence, knew deeply of the significance of the Passion, Actions of the Redemption, and of the Atonement in relation to the Action of the Eucharistic Sacrifice but gradually they become separated to the point where the action in the Eucharist was almost forgotten.

One of the points at which Dr. Bayard Jones agreed with Dom Gregory Dix was the latter's assertion that what was wrong with the medieval Sacrifice was its staticness, its frozenness, lacking emphasis upon the action of what Christ has done, what He does now, and how we respond in our self-offering, our sacrifice. The action of our mutual sacrifice, Christ's and ours, is caught up and made one at the communion. Bishop Stephen Neill points out that Cranmer rightly saw that the consecration and the communion should be a single act, separated in time by a brief moment, but not separable in thought or understanding. To emphasize the unity of this action Cranmer put no "Amen" at the end of the Consecration Prayer but at the end of the Lord's Prayer *after* the Communion. Bishop Neill states, "The communion of the Priest and people must follow upon the Consecration Prayer without any pause, the communicants placing themselves during the communion of the priest in readiness to receive. After the service is over, we may remain as long as we like to attend to our own devotions; during the service we are not individuals, we are part of the Body of Christ, doing together with others that which Christ has commanded us to do. In modern times so many pauses have been introduced into the service that Cranmer's intention has been fatally

obscured. There has been a tendency for Holy Communion to be regarded as an occasion for private and individual devotion on the part of both priest and people, and for the corporate nature of the service as the act of the Church to be forgotten. There has been a considerable recovery in recent years of this corporate aspect of the Eucharist; but the Anglican Communion as a whole still limps a very long way behind its great Archbishop."[1]

Cranmer and the Anglican reformers reacted with great justice against the medieval doctrine of sacrifice but the sacrificial theme of the Eucharist needs to be recovered not only from its medieval distortions but also from modern connotations of loss.

What is so important about Christ's sacrifice in relation to and in contrast with the animal sacrifice is its new connotation of fulfillment. The sacrifice of the lamb inevitably meant the loss of the lamb. Now, however, something absolutely new is conveyed in this action—sacrifice which is fulfillment and not loss. Christ, the lamb slain from the beginning, was meant for, and His role was fulfilled in, his sacrifice. To the world then and now sacrifice means loss. To Christians, since this action, sacrifice means fulfillment.

The sacrifice of Christ, "one oblation of Himself once offered", needs never to be repeated, nor added to, nor supplemented. The essential thing was not Christ's body or His blood but His action of devoting them to be broken and shed. This action need never be repeated but it does need ever to be given to us anew. And in the immediate response we offer ourselves—our self-will, self-seeking and self-love—similarly broken and given up. Of course, we try to escape this, to evade, and to give things while withholding self. But all the courses of Heaven move against such reluctance. As Christ broke His bread, so He gave His body to be broken. As His body was broken so was His self-will. Without this breaking there is no redemption, no share in redemption. Thus the fulfilling sacrifice of Christ evokes the sacrifice of ourselves which is also, and at the same time, our fulfillment. The great theme of the Eucharist then is not merely to be sure that something was done but to have a part and lot in doing it, to have it done in our souls, to be doing it with Christ, with Him to die and with Him continually to rise.

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[1]Stephen Neill, *Anglicanism*, London, Penguin Books Ltd., 1958, p. 75.

THE THEOLOGICAL IMPLICATIONS OF THE CHURCH OF SOUTH INDIA

By Glenio dos Santos and Philip H. Whitehead

(This article is a portion of a longer paper prepared by these two students.)

On September 27, 1947, in a specially constructed addition on St. George's Cathedral in Madras, South India, as the over-flowing congregation sang: "O God our help in Ages past . . .", Bishops and other clergy of the Anglican Communion of India, Burma, and Ceylon; the South India United Church (composed of British and American Congregational and Presbyterian Churches and Missions); and the Methodist Church of South India pubically signed their names to a *Scheme of Union* which declared that "these three Churches . . . are now become one Church of South India." The theories of Church union became reality after some twenty-eight years of trial and prayer.

The negotiations which led to the formation of the *CSI* followed a formal conference at Tranquebar in 1919. At this conference, under the leadership of Bishop Azariah of Dornakal, union was proposed on the basis of the four points established for Church unity by the Lambeth Conference of 1888. The *Lambeth Quadrilateral,* as these points are often called, is stated below in brief:

> "The four fundamentals on which Anglicans can negotiate reunion are:
> 1. The Holy Scriptures of the Old and New Testament, as containing all things necessary for Salvation.
> 2. The Apostle's Creed and the Nicene Creed.
> 3. The two sacraments ordained by Christ Himself: Baptism and and the Lord's Supper.
> 4. The historic episcopate, locally adapted."

By 1930, a *Scheme of Union* was agreed upon after a Joint Committee of Anglican and SIUC members met annually from 1920 until the *Scheme* was finished in 1930. Invitations were extended to all non-Roman Churches. The Baptists' doctrine of "Believers' Baptism," and their attitude towards the Episcopacy made it difficult for them to enter into union. At the same time, the Lutheran Churches were held

back by the fact that in the Lutheran Communion there was, itself, division. Before Union was possible there would have to be a mending of internal strife. Also, a non-Roman reformed branch of the Ancient Eastern Churches (known as the Mar Thoma Church), though it sympathized with the Scheme of Union, could not draw itself to unite without first quelling its own turmoils.

The first edition of the *Scheme of Union* was published in 1929. Since then it has been revised and commented on by the Lambeth Conferences. The most outstanding insight given to the *"Scheme"* was at the Lambeth Conference of 1948. All of the insight was the result of the Archbishop of Canterbury's appointment of a committee in 1946 to examine the *Scheme of Union* and the status to be accorded Clergy of the CSI who were Episcopally ordained at or after the Inauguration of 1947. This committee produced what is called the Derby Report.

In 1945, the General Council of the Church of South India, Burma, and Ceylon gave assent to action which allowed its four Dioceses of Madras, Travancor-Cochin, Tinnevelley, and Dornakal to enter union. We have mentioned the Inaugural event of two years later in St. George's Cathedral, which saw the reality of Union. Theologically, what does this union mean?

We need first to take a look at the *Scheme of Union.* The Scheme of Union in South India involves the reunion of the above four dioceses of the Anglican Communion, claiming to have maintained unbroken the succession of Episcopal consecration and ordination from the undivided Church, with other churches, which possess a ministerial succession discontinuous with episcopal succession. Having this as the basis of one of the problems of the 'scheme' it was easy to see how the *Scheme of Union* could become an involved, bulky manuscript. This it was. In 1932, the 'scheme' was divided into two parts:

1. The Basis of Union ("BU")
2. Governing Principles of the Constitution

The former (BU) was considered as an historic document, and thus unalterable. These were to be the established continuation of traditions. The Constitution, of course, could be changed.

The Basis of Union is divided into two parts;

1. The Faith of the Church
2. The Ministry of the Church

It is with these latter divisions that the theological issues are most divided.

The Anglicans, under such leadership as Bishops Palmer and Western, saw very clearly that the union had to be on the basis of, not an Indian copy of the Church of England, but rather a local representation of the Catholic Church which would embody all of the traditions that entered the union. Bishop Azariah's belief was that "This Church thus continues the work of the Incarnate Lord." This quote indeed expresses Azariah's idea that no union could take place without keeping in mind God incarnate.

Bishop Azariah, at the Tranquebar conference of 1919, issued a call to unity which read in this wise:

> "We face together the titanic task of winning India for Christ—one-fifth of the human race. Yet confronted by such an overwhelming responsibilty, we find ourselves rendered weak and relatively inpotent by our unhappy divisions; divisions for which we are not responsible, and which have been, as it were, imposed from without; divisions which we did not create, and which we do not desire to perpetuate . . ."

This statement poses the question: "On what grounds can there be reunion?"

Different attitudes towards reunion are accounted for because of the different views of the purpose of the Church society. Evangelism is the purpose of the Church in areas where paganism is still rampant. The Church of the West supports missions at home and abroad, but it is not oriented to functions dealing with conversion of pagans, neither is it dominated by missionary aims. The Bishop of Dornakal implies in the above quotation that union must come about in order that "the gates of hell shall not prevail." In the West, however, there are congregations which have almost lost any sense of evangelistic motive for their existence and they have thought of themselves as isolationist religious bodies concerned with self-survival.

The question of reunion, then, is divided into two camps: one sees the Church as the means whereby all men are brought to Christ, and the other has lost the conviction that the Church exists to carry Christ to the world. Looking at the problem more intently, there is an almost synonomous resemblance between union and evangelistic purpose. We all agree that disunity is anti-Christian. The Church stands as a visible, distinct community possessing the secret of Reconciliation,

and it offers this secret to all men in its evangelism. It must be understood that the desire for union on the part of South India's Churches is only on the basis of their concern for evangelism. It seems that where there is a multitude of competing congregations it becomes difficult to think in terms of any one congregation responsible for all men. If this is the case, one can see how this eventually leads to each congregation becoming concerned with its own distinctive life.

A Methodist who comes into the Anglican area of worship is not entitled to communion. A presbyterian baptized in infancy will not be counted as a full member of the Church if he goes into a Baptist area. This is the typical situation. It leaves two choices for those in India who would have reunion.

1. Work to establish in every center a full range of denominational churches to meet the needs of any Christian who travels the the country and who has a set of ecclesiastical rules to which he must comply.
2. Seek for complete reunion of the different denominations, keeping the evangelistic call of the Incarnate Lord in the fore.

South India has chosen to attempt the second of these choices.

The New Testament recognizes one Church, not a group of churches which are voluntary associations for the culture and practise of the 'religious' life. The Church (*ecclesia* of God, New Israel, the Body of Christ, and the Vine) is divided-means the same thing as saying the Church is illogical. Division is a sin brought about by a number of factors, the foremost of which was the partial failure of the reformation to maintain an ecumenical Church. There are two explanations for existing disunity:

1. The first is like the position presented by the Roman Catholic Church. It identifies itself with the New Testament idea of the Church, while, at the same time it regards 'churches' as congeries of baptized persons which are not part of The Church. The explanation for disunity is simply saying that no disunity exists. The Church is not divided, members have just fallen away.
2. The second explanation for disunity has the same interpretation as the first, but it is seen from the Protestant view. In this view there is an obviouis rationalization that the unity of The Church is spiritual. Outward unity of organization is not of the essence of the Church. We as Christians are united spiritually, so what is all this talk of reunion!

In both of these views on the 'apparent disunity', the disunity is denied. One group recognizes the visible Church wherein all outsiders simply have to be re-baptized. The other group recognizes that there is unity on a spiritual basis. In both of these rests a major mistake. By the Incarnation God has joined both the Spirit and the Man. Consequently, both interpretations fail to recognize that sin is the cause of division between spirit and visibility.

Theologically, we have said that the Church of the New Testament is a spiritual and a corporeal unity. It is both one in the sense of not being divided, and one in the sense of not being common, but unique. One Church, one Christ. Outward divisions of the Church; signify obvious division in the body of Christ.

The CSI's *Scheme of Union* recognizes first that the Church is not united and needs to be so. This is a major issue in itself. If the Church is divided, in order for union we must look at the Body of Christ, and re-submit our lives, thoughts, and practices to the meaning of the Incarnation. Outward traditions are not ultimates, they are to be viewed and reviewed time and time again by the judgement of Christ, who alone in every Age clarifies the theological issues.

A Church constitution (like that of the CSI) must fortify the Church with sufficient powers to enable it to expel those attitudes which prevent the true preaching of the Gospel and the right administration of the Sacraments. Any other attempt to provide formulae which settle all of the theological issues serves but to divide the Church. The *Scheme of Union* is quite clear in what it holds to be the essentials of Church Union. Let us see how the scheme has inculcated the Lambeth Quadrilateral into its character. Quoting from *The Reunion of the Church,* by Lesslie Newbigin, these are the bare essentials of the method of reunion in South India:

> "(1.) All members and ministers of the uniting Churches are accepted as members and ministers respectively of the united Church, provided that they assent to the Basis of Union and accept the Constitution. Bishops of the four Dioceses are accepted as Bishops of the united Church, and all the other ministers of the uniting Churches who have been ordained as ministers of the Word and Sacraments are acknowledged as such in the united Church and have the status of Presbyters therein. Similarly with deacons and probationers. BU 11 (p-12)"

> "(2.) In the united Church every ordination of Presbyters will be performed by the laying on of hands of the bishop and presby-

ters, and all consecrations of Bishops by the laying on of hands at least of three bishops. Continuity with the historic episcopate is both at the beginning and thereafter to be effectually maintained. The Bishops will perform their functions in accord with the customs of the Church, these being named and defined in the Constitution of the Church of South India, and including pastoral oversight, evangelism, teaching, supervision of public worship, ordination and authorization of ministers and oversight of discipline. BU 9 (p. 10-11) Consti. IV pp 44-6)"

"(3.) The uniting Churches pledge themselves that the union will not be used to over-ride conscientiously held convictions and to impose on congregations either forms of worship or of ministry to which they conscientiously object. BU 16 (pp 18-19)"

"(4.) While at the time of union the Church will include a large number of ministers who have not received episcopal ordination, it is agreed that the intention and expectation of the uniting is that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister. For a period of thirty years from the inauguration of the union, the ministers of any Church whose missions have founded the originally separate parts of the united Church may be received as ministers of the united Church provided they accept its governing principles and Constitution. After this period of thirty years the Church itself will determine the conditions under which it is to receive ministers from other Churches. BU 16 (pp 17-18)."

Concerning the first two points: The Basis of Union does not imply a return of 'dissenting brethren,' but rather, members and ministers of other denominations are accepted as part of the Church. Those who have left the historic succession now return to it. *It is not a merger, but a repair of broken unity.*

Those communions which have opposed episcopacy in the name of their faith are here accepting the 'historic episcopate' in recognition *that the episcopacy is needed for the direction and extension of the Church in India.* Acceptance of the episcopacy, let it be understood, is not acceptance of the "doctrine that the episcopacy is the divinely appointed basis of the Church and that it alone guarantees valid Sacraments and Ministry." Rather, acceptance of the historic episcopate is an act of obedience to Christ's will that there should be "a ministry accepted and fully effective throughout the world-wide Church." Acceptance of the historic episcopate is necessary, however, if one recognizes that there must be some expression of the Church's

unity; its unity through time with all of those who have gone before; and its unity through space with all of those everywhere who call Christ Lord.

Any variance from 'historic episcopacy' in terms of supposedly better ideas such as "simple ordination", re-ordination, or supplemental ordination are attempts which show no understanding of the problem.

Concerning point 3 of the Basis of Union: The pledge is essentially the recognition that the "BU's" nature is one of reality in a personal realm. Looking at things practically, one-half of the ministers of CSI will be Episcopally ordained. On the other hand, one-half of the congregations of the Church will consist of all those bred under required Episcopal ordination. Any difficulties at this point in CSI's formation must be met in mutual trust. From Newbigin, I again quote:

"The uniting Churches recognize that the act of union will initiate a process of growing together into one life and advance towards complete spiritual unity. One essential condition of the attainment of such complete unity is that all the members of the united Church should be willing and able to receive communion equally in all of the Churches, and it is the resolve of the uniting Churches to do all in their power to that end."

"But they are convinced that this can only take place on the basis of freedom of opinion on debatable matters. . . ."

"They therefore pledge themselves and fully trust each other that the united Church will at all times be careful not to allow any overriding of conscience by Church authorities or by majorities, and that it will not in any of its administrative acts knowingly transgress the long established traditions of any of the Churches from which it has been formed."

This pledge is not a gentlemen's agreement; it is not a social contract, but a conviction guided by the Holy Spirit. The thirty year trial is recognition that Christ will in time fill his Church in all truth. At the end of the thirty year period the CSI will not be a new denomination, but it will have presented to the world a chance to work out its own unity. It seems, then, that the method for reunion rests upon four points:

1. The recognition that the uniting bodies are truly parts of the Church, and their Ministries are real ministries.

2. The recognition that the act of union is not a merger of autonomous groups to create a new Church with a new ministry, but a restoration of broken unity by a return to the ministry standing in historic succession inherited from the undivided Church of the New Testament.

3. A mutual confidence and trust must be extended while shades of detailed regulations on vital matters still exist.

4. The union is a stage towards broader, world-wide union and therefore does not have all of the answers.

Theologically, the method of union is sound, but we have failed to take more than a glance at the actual Basis of Union. Because the Basis of Union will be forever the voice of tradition for the Church of South India, it, too, has vital theological implications. You will recall that we have said that the Basis of Union was divided into two sections; we will look at each of these in order.

I. *The Standard of Faith*

Criticism made of the Church of South India involves two questions. What are the Church's standards of Faith and what is the relation of the individual and the Church to these standards of Faith?

In answering the first question, it was once supposed that if God has granted to men a revelation of himself, He must have done it in such a way that we can infallibly see what the revelation is. On this basis it is assumed that somewhere in the Bible, in the creeds, or in the teaching of the Church is a standard of reference by which the individual may know the truth. God would be inconsistent if he did not provide such a standard. This idea is theologically unsound.

Faith is the trusting response to God's revelation in Christ. By it the Church lives. The Church has the duty of confessing before men the Faith she possesses and by which she lives. But she must be aware that when she confesses her Faith, she who confesses is sinful and fallible. "No one can speak the truth who is not aware that he can speak an untruth." The Church is able to confess the Faith by which she lives when she keeps an eye on the object of her Faith—the revelation of Jesus Christ. The standards of Faith, therefore, by which the Church confession is to be judged is not the confession itself, but the revelation to which faith is her response.

South India is criticized because it states that "the Bible is the supreme and decisive standard of the Faith." It does not state that the tradition of the Church has authority in the interpretation of the

Scripture. One side points out that Christianity is essentially a traditional pattern of belief and life. The Scriptures are the earliest record of that tradition and therefore they are unique—but they are still part of the tradition of the Church. Scripture is not outside looking in. There exist other unwritten elements of tradition such as liturgical practise and the traditional Ministry. The other side which has taken a part in this argument is bold to say: Holy Scripture is the supreme and decisive standard of the Faith because it is the norm by which the Church is corrected, and by which the Faith is confirmed through the written experiences of the Church.

In actuality, the Basis of Union excludes the possibility of treating the Scripture merely as the earliest expression of the continuous faith of the Church. It treats the faith of the Church as a response, continuously confirmed in its experience by the Holy Spirit, to the revelation of God's saving act, the Incarnation, as recorded in Holy Scripture.

The issue dealing with the standard of Faith for the Church of South India boils down to an issue of continuity. Holy Scripture presents that continuity, because it was written by the Church, for the Church, in the Church.

In answering the second question of what is the relation of the individual and the Church to the Standards of Faith, we must recognize some basic facts.

First, no man can evade his responsibility before God. This means that men must either decide to accept the Church's faith blindly, or decide to accept only the obvious. In either case such decisions cut men off from the wisdom of the Church as one may have if he is willing to be responsible and seek out the true standards of faith. The individual is related to the Standards of Faith by being responsible to seek them out. Moreover, the Church has the responsibility to declare to each generation what the Faith is. The Church is to combat error, expel hurtful doctrine, and to lead members to a full understanding of Jesus Christ.

A full understanding of the Faith of the Church, then, relates itself to another vital division of the Basis of Union known as:

II. *The Ministry of the Church*

With regard to the Ministry of the Church the *Scheme of Union* reads: "The Ministry is a gift of God through Christ to His Church." As little a characterization of the ministry as this demands

certain criticisms. So it is that criticism of the Basis of Union's view of the ministry reads in this wise:

(1) that the episcopal ordination is the guarantee of a valid ministry (that is, a ministry certainly possessing Christ's authority) and by recognizing the competence as presbyters of men not episcopally ordained, the *Scheme* surrenders something vital to the Church's existence.

(2) that the *scheme* does not regard the ministers of the Church as priests.

(3) that the position of the Bishops in relation to the general Synod deprives them of their power and responsibility as guardians of the Apostolic faith and practise.

Looking at the first objection to the *Scheme of Union's* view of the Ministry of the Church, we must keep in mind that we are thinking of the episcopate as the repository of the commission from Christ through the Apostles, and not as a manner of government.

The Presbyterian Minister, for example, is surrounded by his elders, but he does not have as a matter of historic fact the possession of the Apostolic succession-commission, which is the guarantee of the Church's continuance. This continuance factor lies with the Bishops. Historic proof, however, has much to be desired in the way of stronger support for the episcopate. What the whole argument amounts to is the treating of the Apostolate as the extension of the Incarnation. This is a theological issue, and involves tinkering with the old determinitive position which the Ascension and the Pentecost have always played.

The CSI sees, as should any body which considers reunion, that the crucial question must always be: "What is the relation of the ecclesiastical Acts (such as Ordination) to the will of the living Christ? This is much more important than asking whether an ordination took place from 'above' (Bishops) or 'below' (Congregational approval). Theologically, the Ministry can be seen in no other light than that which shows forth the Apostolic Ministry as *both* continuous with, and a part of, the continuous organic life of the Body of Christ, and, at the same time, the bearer of a commission from Christ to the Church. This means that there exists a double character to the Ministry: The Sacramental Character which continues contact with the organic Body of Christ; and the Evangelical Character which presents Christ to the world.

Objections to the failure of the CSI to use the term Priest is simply an indication that the position of the Anglican communion cannot be regarded as the supreme and decisive standard for applicable terms within the united Church.

The Church of South India is nothing more than a seed of union in the hard earth of disunity. In its example, however, is shown that the direction for reunion must be in terms of our submission to the meaning of the Incarnation.

BOOK NOTES

Bigger Than Little Rock by Robert R. Brown. Greenwich: Seabury Press, 1958, ($3.50).

"The Bishop of Arkansas has written a book which every Christian must not only read but consider in relation to himself." That is the first sentence of a review of this book by Father Trevor Huddleston, C. R. in the *Church Times*. And it really says all that can be said in a short review. Whoever and wherever we are, this book is about *us*, not about *them*. Extremists will not accept it fully. But its clear, calm, clinical recital of the details of Little Rock helps us see ourselves, and understand ourselves. This book is truly *must* reading, and it is a pity Seabury Press could not produce it at a more attractive price (SPCK was able to do it for $1.50). For it should be widely read everywhere.

DAVID B. COLLINS

Jesus and the Word by Rudolf Bultmann. New York: Scribners, 1958, ($1.50).

For nearly forty years Professor Bultmann has held a place as one of the great innovators in the study of the Bible, and today he stands as the "old master" whose influence is felt in every phase of modern Christian thought. A pioneer in the development of *Form-Criticism*, he has subjected the New Testament to a radical analysis not dreamt of in earlier generations. To some his ruthless paring away of what he regarded as mythological elements in the Gospels has seemed to threaten the foundations of faith. Yet these critical achievements are probably less significant than his exegetical study of the Fourth Gospel, in comparison with which even the work of those who have made use of his commentary appears to be insignificant.

Despite such praise, he remains a figure of controversy, and there are some who feel that Bultmann's endorsement of a theory is sufficient cause for them to oppose it. Assuredly if he were obliged to submit

his work to any ecclesiastical authority which can be imagined, he would be adjudged to be in heresy. Even those biblical scholars who would not wish to raise such an issue in his case would find other reasons for disagreement with him. In some instances his estimate of the mythological element in the Gospels seems to be extreme, while his re-arrangement of the text of the Fourth Gospel, although it is not much more complex than that attempted by certain other exegetes, has gone too far to carry general assent. Beyond this, it may be open to dispute whether he can be justified in the degree to which he has read his own dialectical or "crisis" theology into the text of the New Testament.

Yet whatever attitude one may take toward his work, this man is not to be ignored. He has even received the dubious distinction of being the subject of a leading article in the religion section of *Time* magazine. It is essential for the parish priest to know something of his thought. For that reason American Christendom has cause to be grateful to Louise Pettibone Smith and Erminie Huntress Lantero for their estimable translation of Bultmann's *Jesus*, which was first published in Germany in 1926; gratitude is likewise due to Scribners for producing an inexpensive paper-back edition with the more descriptive title *Jesus and the Word*. The first American publication of it, also by Scribners, was in 1934.

Although so many years have gone by since this book first appeared, it is in no sense out of date, for it is an expression of the mature thought of a man far ahead of his time. One finds here a clear statement of the teaching of our Lord, set in relief against its Jewish background, clearly related to the needs of its first hearers, and yet made relevant to the man of today. The translation has the rare quality of making the author's treatment of his subject more luminous in English than it is in his own language. No one who reads this book will fail to gain new insight into the message of Jesus, even though Bultmann holds too restricted a definition of mysticism and seems to have an insufficient appreciation of the possibilities of sacramentalism. One may find that the last twenty-five of the two hundred and nineteen pages are not up to the standard of the rest; there are other observations to be made on the subject of sin and forgiveness. Yet these are minor criticisms, and no attempt can be made to describe the body of this book. Now that it is once more easily available, this is required reading for everyone who is anxious to grow in understanding of the Christian religion, and any attempt to offer a summary of its argument will merely detract from the satisfaction of those who work through it for themselves.

J. H. W. Rhys

Morals and Man in the Social Sciences by J. V. Langmead Casserly. London: Longman's, Green and Company, 1951, ($3.50).

To say that a book is important is a reviewer's *cliche*. To say this about his book, however, is not a *cliche,* but the simple statement of a significant fact. In the first place it is not often that one finds within the head and pen of one author the combined wisdom of a trained sociologist and an outstanding theologian. Dr. Casserly was formerly lecturer in sociology at University College, Exeter; he is now professor of Dogmatic Theology at General Seminary.

Dr. Casserly discusses very readably some of the outstanding and baffling problems of Christian ethic on a high philosophical level. One of these problems is the perennial one of Natural Law theory, touted as rationalistic obscuranticism by such writers as Brunner, held to be the girding concept of Christian ethics by such thinkers as John Wild. In this controversy, Dr. Casserly affirms that it is possible to discover within nature and the nature of man "a living discipline of social and temporal health"; and "the natural law is seen to be the Creator's prescription for the right use of creatures". Sociological disciplines affirm, he thinks, the actual structure of a relative natural law in human society. Without such an insight into natural ethics Christian ethics becomes what he calls a "transcendentalism", as "dangerously one-sided as purely secular social ethics".

Dr. Casserly discusses at some length, and with careful analysis, the problem of relativity in Christian Ethics. He concludes that viable Christian ethics must be relative, but its relativity participates in an absolute, drawn from the experience of men as found unchangingly exemplified in "higher religions and competing philosophies". This discussion is most cogent, stimulating and valuable.

Dr. Casserly's method of carefully distinguishing what is false from what is acceptable in any body of thought, leads to a masterly analysis of the attack upon ethics from the standpoint of theories of rationalization and ideology by which ethical standards appear to be the surface manifestation of either unconscious or economic motives. Speaking of the popular Freudian form of this notion he says:

> "Only a humanism which does not, because it need not, be deceived can hope to meet the Freudian challenge. A humanism of this kind could assimilate the new self-knowledge which psychoanalysis has made possible, and yet retain its belief in reason and morality."

Dr. Casserly's construction of this Christian and Catholic humanism, which is in "harmony with the Biblical assertion of the wholesomeness of the world which God has created" is constructive, penetrating and sinuously wise. The author brings to bear upon current ethical thought

the authority of a sociologist and the inspired wisdom of a theologian nourished by the perennial nutriment of the unfolding dialectic of the Catholic Faith.

W. O. Cross

Essays on The Lord's Supper by Oscar Cullman and F. J. Leenhardt. Richmond, Virginia: John Knox Press, 1958, ($1.50).

Worship in the Church of South India by T. S. Garrett. Richmond, Virginia: John Knox Press, 1958, ($1.50).

An Experimental Liturgy by J. G. Davies, G. F. Cope and D. A. Tytler. Richmond, Virginia: John Knox Press, 1958. ($1.50).

Jacob's Ladder: The Meaning of Worship by William Nicholls. Richmond, Virginia: John Knox Press, 1958, ($1.50).

The four titles listed here constitute an interesting series which the editors have chosen to call "Ecumenical Studies in Worship". Each book is in its own way quite worthwhile and the four exhibit a wide and deep concern for liturgical reform and for growth in "the living liturgy".

Essays on The Lord's Supper contains Cullman's article "La signification de la Sainte-Cine dans le christianisme primitif" first published in 1936, and Leenhardt's "Ceci est mon corps", published in 1957 in *Cahiers Theologiques*. Both papers are thus made available to those not likely to see the journals in which they were first published.

Cullman's article presents the now familiar thesis that the Eucharist as "celebrated by the Christian community before St. Paul had nothing to do with the Last Supper", a suggestion raised by Lietzmann and hinted at by J. Weiss. If the joyful meal is not a commemoration of the Last Supper—what then? The author deals with that question and also with the connecting link between the origin of the meal in primitive Christianity before St. Paul "and the apostle's conception, which at first sight seems so different" (p. 7). Anyone not familiar with this thesis should benefit from the time spent with this little book.

The paper, "This is My Body", by Leenhardt, Professor of Theology at Geneva, is full of delightful surprises. The "Preface" gives fair warning that neither "Protestants" nor "Catholics" will read his paper calmly. Indeed, he confesses that "in certain Protestant Churches the author perhaps would be called to account for heresy, with an anathema thrown in". Whereupon he proceeds to suggest that "As Protest Antism grows older, it runs the risks of all human organisms . . . It is overtaken by sclerosis" (p. 25). He then asks Protestants please to be "sufficiently Protestant" to read his pages with "a true freedom of mind", and Roman Catholics "to spare me absurd praises". Proceeding, he inquires: Is it possible that in the Bible, which is read by Roman Catholicism and Protestantism, though in different ways, a "common hearth of theological thought and living faith, of prayer and liturgy, will at length lead both to revise and to pass beyond previously held po-

sitions?" Perhaps, he says, this can be possible by the finding of an answer—in Biblical terms—to the question, "What relationship did Christ wish to establish with us?" Did he wish to establish, "by another means than the spoken Word, a further relationship of a different kind?"

The question raised, Leenhardt discusses the relation between Word and Sacrament, warns Protestants of the dangers of the "empty" word, of sermons "full of spiritual poisons", of the word "perverted into sensuality" of the same sort as that sensuality which issues from the perverted sacrament. "Sacraments are dangerous;" "sacramental cramp is a true disease of the faith." But—"the word can make an appeal to the vilest of passions," and "in the Churches of the Word there is a transposition of the lips of faith into the register of moral and psychological dispositions; for this an overemphasis of the word is responsible." The spoken word, only a sign after all, is not enough to effect the relationship Jesus intended to establish between himself and his people. Man must be reached "in his totality". "The man whom Jesus addresses is indivisibly body and soul," and in order to address him as such Jesus Christ was incarnate. "We must not fear to join Jesus Christ in a completely carnal reality"!

Here the author moves on to consider the manner in which the Lord established relationship with His disciples through His body, offered, broken, distributed, in the bread at the Last Supper, "choosing with an astonishing authority to make it the sensible expression of His presence, the organ which will incarnate for the believers His ever-contemporary presence".

Leenhardt writes freely of the notion of "Transubstantiation" and the "Lord's Supper as a Sacrifice". This paper should be read slowly and thoughtfully, then reread, before laying it aside as just another article.

Worship in the Church of South India was written by a member of the C. S. I. Synod Liturgy Committee and is intended to describe the principles and procedures employed by the Committee in its herculean task of producing a liturgy which is true both to the ancient traditions of the Church and to life of the people whose faith it is intended to nurture and express. It is admitted that most of the liturgical forms now employed have been imported from the West, and, further, that the work is far from complete; but it appears that the work done is based on sound principles and those responsible for the development of an Indian Liturgy seem to be seeking the best counsel available. This book bears out the statement in the Report of the Delegation of the PECUSA to the Church of South India (p. 19) that the "growing trend toward the Indianization of the Worship of the Church is accompanied by a very strong liturgical movement." This Delegation was told that the *Order for The Lord's Supper* developed by the Committee contained "the best consecration prayer in the world," and an Anglican liturgist participating in the first use of the new C. S. I. service at

Lund in 1950 was moved to remark that "This was perhaps the best liturgy in Christendom."

That *order* begins with a procession to the "Lord's Table" during the singing of a hymn or psalm. The Bible from which lessons are to be read is carried in and placed on the Table. After "the entrance, the collect for Purity is said, then the *Gloria in Excelsis* (or the *Trisagion* or the "Liturgy of the Lamb") is followed by Confession and "Declaration of Forgiveness", with alternative forms provided. After these are the "Comfortable Words". The familiar salutation introduces the Collect and Lections, with provision made for an Old Testament lesson as well as the Epistle and Gospel, with the familiar responses. A sermon, obligatory, follows immediately the Lection, and the Creed after the sermon as a "response to the hearing of (the Word) in Scripture and preaching." Announcements are in order after the Creed, and after the Creed, and after them possibly a procession to present the alms which might have been collected at the door or otherwise. This is followed by the intercessions, lead by the "deacon", who might also lead the confession and read one or more of the lessons. Intercessions, if led by a presbyter might be extempore, or in the form of a litany, concluded by two collects read by the celebrant. This section of the service ends with the Pauline Benediction, 2 Cor. 13:14.

The "Liturgy of the Faithful" begins with the offertory which includes the presentation of money, gifts in kind, and the bread and wine, the ancient "kiss of peace" in the form of joining palms and a salutation, a hymn and a prayer. As the offertory procession recesses another prayer is said, an echo of the aramaic "Marantha, Lord Come!" Then the Preface (eleven are provided) and *Sanctus* and *Benedictus Qui Venit* lead into the great Eucharistic Prayer which contains all the ancient elements of "institution," *ananinesis, eucharistia,* oblation and *epiclesis,* without implying any "moment of consecration." Then is said the Lord's Prayer and the Prayer of Humble Access, the Fraction, Communion, Thanksgiving and self oblation and the Benediction.

The two chapters on the Eucharist are followed by two on Baptism and Confirmation and a short chapter on the work of the Committee toward production of a C. S. I. Prayer Book.

The third title, *An Experimental Liturgy,* was produced as the result of a seminar on "Problems of Liturgical Revision," conducted under the auspices of the Extra-Mural Department of the University of Birmingham. At the outset five principles of liturgical revision were enunciated, as follows:

1. Revision should not be "restricted by too close an adherence to any one tradition."

2. Revision should rest upon a comparative study of all liturgies, ancient and modern, Eastern and Western.

3. The whole Service should enunciate the biblical categories of thought which are the essence of Christianity.

4. Revision should rest upon a full understanding of the structure of the rite and the Church's teaching about it. Doctrine is important!

5. Knowledge of eucharistic theology alone is not sufficient. Liturgical revision must somehow make the Eucharist a truly corporate action in which all have their part to play—not a monologue.

The outline of the service developed under these principles contains many if not most of the features found in the C. S. I. Liturgy. The "Synaxis" follows that of the C. S. I. in detail and arrangement and the Eucharist proper is similar in its structure—offertory, the prayer of thanksgiving, blessing and consecration, the Fraction, the Communion. In this "experimental liturgy", however, there is a fixed preface, and noticeably lacking is a clear "epiclesis"; and whereas the Gloria in Excelsis and sermon are required in C. S. I., they may be omitted on week-days in the "Experimental Liturgy".

Five comments on the "meaning of the Rite" are interesting to consider—the unity of the Church, the forgiveness of sins, joy, renewal and spiritual sustenance. It is interesting also to observe the emphasis in all four books on the elements of unity and joy as expressed in the Eucharist.

Jacob's Ladder: the Meaning of Worship, "sets out to develop a doctrine of worship upon Christological foundations, and reaches an analysis of different worshipping traditions only as the outcome of that" (p. 7). Nichols states that his aim is first in biblical terms to "relate worship at every point to the revelation and redemption which God brought about in Christ and to show how he is the "Jacob's Ladder" upon which passes all that traffic of God to man and man to God which is the meaning of our worship" (p. 9).

Worship is "response" to God's "initiative", the response of an already "redeemed community", and Christian worship is made "through Jesus Christ our Lord". As "participation in His perfect worship," Christian worship is essentially *eucharistia* "to the God who has given us full and final redemption . . . whose praise we are called to make articulate." The worship of Christians is made possible by the Lord's coming and by His gifts of the Spirit to His people. Indeed, since in Christ our life is hidden with Him in God, we are already in the heavenly places (Cor. 3:3, Eph. 2:6), and we are already taking part in the heavenly liturgy."

The distinctive worship of the early Christians, corporate, eucharistic and eschatological, is deeply rooted in its Jewish past, but even more deeply grounded in Christ, who "is not only God's Word but also man's response." Christ is "the essence of worship, and our understanding of the Church's worship must take its starting point from Him." Christ "showed that man's thanksgiving to God is completed neither in the offering of praise by the lips, nor in the obedience of good works, but only in the offering of oneself, one's whole being, to the God from whom it is derived" (p. 28). Worship then is response, praise, thanksgiving, works and sacrifice, "in a three-fold structure: The

downward movement of the Word, the upward movement of man's response, the presence of the Holy Spirit giving life to both" (p. 68). All Christian worship must somehow, in some way and to some degree "embody" these three essentials, and in some degree "every tradition endeavors to do so". As students of worship grow in repentance to see Christ's work in worship—in unfamiliar as well as in familiar patterns—they might be led to see also that the patterns are really one pattern; and when that discovery is made, as the result of theological study and exchange of information and experience, then it can be discovered what diversity in worship can be tolerated and what uniformity is required if Christians are really to be "one in Christ's response."

If "we ever approach to the fullness of Christian Worship in a united Church, the main Sunday liturgy will consist, as it already does in the highest aspirations of most traditions, in the service of word and sacrament, focusing on Bible and Table, and the offering of man's response in the fulfilled response of Christ through His own eucharistic thanksgiving." Although in that Church diversities will undoubtedly be acceptable, the main elements and outline of the liturgy will be recognized everywhere; and "the prayers will express a theology of the Eucharist which is recognizable and acceptable to all," grounding our response in Christ's, and all will know it as the "great corporate liturgy of redeemed humanity in Christ . . ." (p. 68 f.).

The four small books here discussed contain, remarkably, a common point of view and in a very few pages offer the reader up-to-date information from widely scattered authors on the thinking of students and church leaders on the importance of worship in the ecumenical movement. In these books difficulties are not pushed aside. Rather are they frankly raised for discussion in such a way and with such hope, indeed, as to suggest that quite possibly the best road to some kind of unity within Christendom might yet be found in the Liturgical Movement, which has already brought scholars of many persuasions to unity of spirit and a common understanding not thought possible only a very few years ago.

GEORGE M. ALEXANDER

The Doctrine of Justification by Faith, contributors: F. W. Dillistone, G. W. H. Lampe, F. H. Maycock, H. E. Symonds and F. J. Taylor. London: Mowbray 1954, ($1.90).

Justification by Faith, which was the dominant theological issue of the Reformation both in England and in other lands, is seldom discussed today. While it found a place in the Thirty-nine Articles, and in the writings of the Anglican controversialists of the seventeenth century, one can imagine a contemporary syllabus of theology which would ignore it completely. This is scarcely less true among the heirs of Knox than among those of Cranmer. Yet it was to defend this principle that Protestantism came into being, and if it is no longer rele-

vant there may be some doubt whether Protestantism has any continuing reason to exist.

Recognizing this problem, some five years ago a group of British Anglican scholars met to discuss the relation between justification and the Sacraments. The participants were members of the Community of the Resurrection and of the Evangelical Fellowship for Theological Literature, along with others who were associated with one or other of these groups. Five of the papers then delivered are included in this brief volume.

The first of these shows the very large place which the teaching of justification by faith alone (Luther's phrase) held in the earliest statements of Anglican doctrine, and the misunderstandings of the concept which have vitiated the criticism of many scholars who have not found it congenial. The second, entitled "the Recovery of the Doctrine of Justification by Faith", undertakes to trace its background in Scripture and declares that it offers the only possible escape from the anxiety and despair which so many writers observe in man and society today. The third draws the connection between justification and the Sacraments, explaining both aspects of the Pauline teaching as manifestations of that relationship between man and God which the Apostle comprehended in his formula "*in Christ*".

Following these "Evangelical" essays, the fourth and fifth papers attempt to set forth the "Catholic" position. First there is given another account of the meaning of justification in Scripture, and this is related to later theological definitions, with special attention given to the statements on the matter by the (Roman Catholic) Council of Trent. Last there appears an account of the relation existing between justification and those means of salvation, including Sacraments, which normally follow from it.

For the technical scholar there is little new in all of this, although he may be agreeably surprised to discover the amount of common ground existing between the professed representatives of diverse viewpoints within the Anglican Communion. In particular, the treatments of the background of this doctrine in Scripture may be criticized as reflecting the beliefs of the modern interpreters rather than those of the New Testament writers themselves. Of course any exhaustive treatment of the relevant texts would have been impossible within ninety-five pages. For the parish priest who wonders what has happened to Reformation teaching in the twentieth century, and who may be called upon to explain the matter for an interested layman, one can scarcely think of a better beginning for study than this symposium. The style is clear and effective, and one cannot leave the book without a fresh appreciation of the significance of that which it discusses. It is to be hoped that those who do approach it will go on to a careful study of the text of the New Testament itself in order to assess the relative accuracy with which Protestant and Catholic theologians have interpreted the deposit of faith.

J. H. W. Rhys

The Affluent Society by John Kenneth Galbraith. Boston: Houghton Mifflin Company, 1958, ($5.00).

This is a provocative study of modern commercial and industrial conditions. Mr. Galbraith points out that industry today must "produce" in two spheres, first it must make goods; secondly, through advertising it must create the desire for those goods. He criticizes the tendency to produce for productions sake and suggests that the energy of surplus and unwanted production be transformed into the creation of leisure and of such public services as education and recreation. A challenging thesis not unrelated to Christian ethics.

W. O. Cross

Reflections on the Psalms by C. S. Lewis. New York: Harcourt, Brace and Company, 1958, ($3.50).

This book contains the fascinating and provocative thoughts of Dr. C. S. Lewis on the Psalms. He writes: "In this book, then, I write as one amateur to another, talking about difficulties I have met, or lights I have gained, when reading the Psalms, with the hope that this might at any rate interest, and sometimes even help, other inexpert readers that this book will be most useful, and this category includes, I fear, most of the laity and not a small proportion of the clergy. In a short review, a book such as this cannot be summarized. It will be, or should be, a controversial book. It will anger those to whom God is "Totally Other"; it will disturb the lecturer who is so sure that God can be seen only in His Redemptive Actions that he forgets the Christian Doctrine of Creation. In an age which has so much pure Relativism in morality, philosophy and theology, it will not make one popular to speak of "the pseudo-scientific tolerance which reduces all wickedness to neurosis". In an age in which it is important to be religious, and to have faith (never mind in what), it is almost unforgivable to say: "If the Divine Call does not make us better, it will make us very much worse. Of all bad men, religious bad men are the worst."

One of the great virtues of the book is that it speaks of what is called "the liturgical use of the Psalms" with some difficulty. This topic is usually handled by those who love and are absorbed in the Liturgy. It is wonderful and valuable to have it handled by one who can understand the dismay that fills the heart of the non-liturgist if Heaven means a state of perpetually praising God. "This does not mean," says Dr. Lewis, "as it can so dismally suggest, that it is like 'being in Church'." A real source of power in this book is that it is written by a man who once confessed that he had really little wish to be in Church.

"I have, too," he has written elsewhere, "a sort of spiritual *gaucherie* which makes me unable to participate in any rite."

For all who come to the Bible and Psalter to learn (rather than to impose their own ideas) and are puzzled, this book is a God-send.

DAVID B. COLLINS

The Scholastic Analysis of Usury by John T. Noonan, Jr. Cambridge: The Harvard University Press, 1957, ($9.00).

This is a painstaking, detailed account of the attempt of Scholastic ethicists, canonists and jurists, to penetrate the Natural Law and discover why usury was, in Dante's phrase, "*per se natura, e per la sua seguace dispregia*", the scorning of nature. The Scholastics saw the ravages of usury all about them and they knew that it was forbidden by Scripture, but to erect civil law against it, on their theory, it must be contrary to Natural Law. Their failure to penetrate the Natural Law was not by any means without fruit, for out of their discussion arose the modern theory of interest, such conditions as *periculum sortis, lucrum cessans, damnum emergens,* and even, amusingly enough, *onerium matrimonium* (when a dowery was not paid in cash) representing a legal interest in the lender's money for which a rent should be paid. The author has told a fascinating story of Christian sociological and economic concern.

W. O. CROSS

Affirmation and Other Poems by Thelma Straw. Sewanee, Tennessee: The University Press. 1958, ($1.25).

Written by one of the teachers at St. Mary's School, this stimulating little book of verse, catches significant concepts in forceful, yet delicately sculptured images that are not merely sensuous but speculative and mystical. Something of the concentrated quality of the verse may be gained from this exhortation to a nun:

"Do not grow old childless,
Bride of Christ. You are mother
To every soul born into light.
Bound in the cord of chastity—
You are free for every child."

W. O. CROSS

Love and Conflict by Gibson Winter. Garden City, New York: Doubleday, 1958. ($3.50).

Gibson Winter, an Episcopal clergyman, member of the Federated Theological Faculty of the University of Chicago, gained nationwide recognition for his part in the Parishfield Experiment, a training center near Detroit. As a Navy Chaplain, he was shocked to see how little impact our church life had on the inner attitudes of young people. Consequently he determined to develop his understanding of American Culture and Society.

This book is one result of this determination. It pictures the modern American caught between his need for understanding and affection and his shrinking ability to receive them. In the new complexities of marriage and family life, what are the hopeful elements we can build on?

He examines the cultural and social conditions which throw the modern family back upon itself—often to be devoured by its own intimacy. He makes specific suggestions for approaching the problems each family must face. This should be helpful to husbands and wives in clarifying their relationships to each other and to their children. Grandparents frequently confuse the problem further.

VESPER O. WARD

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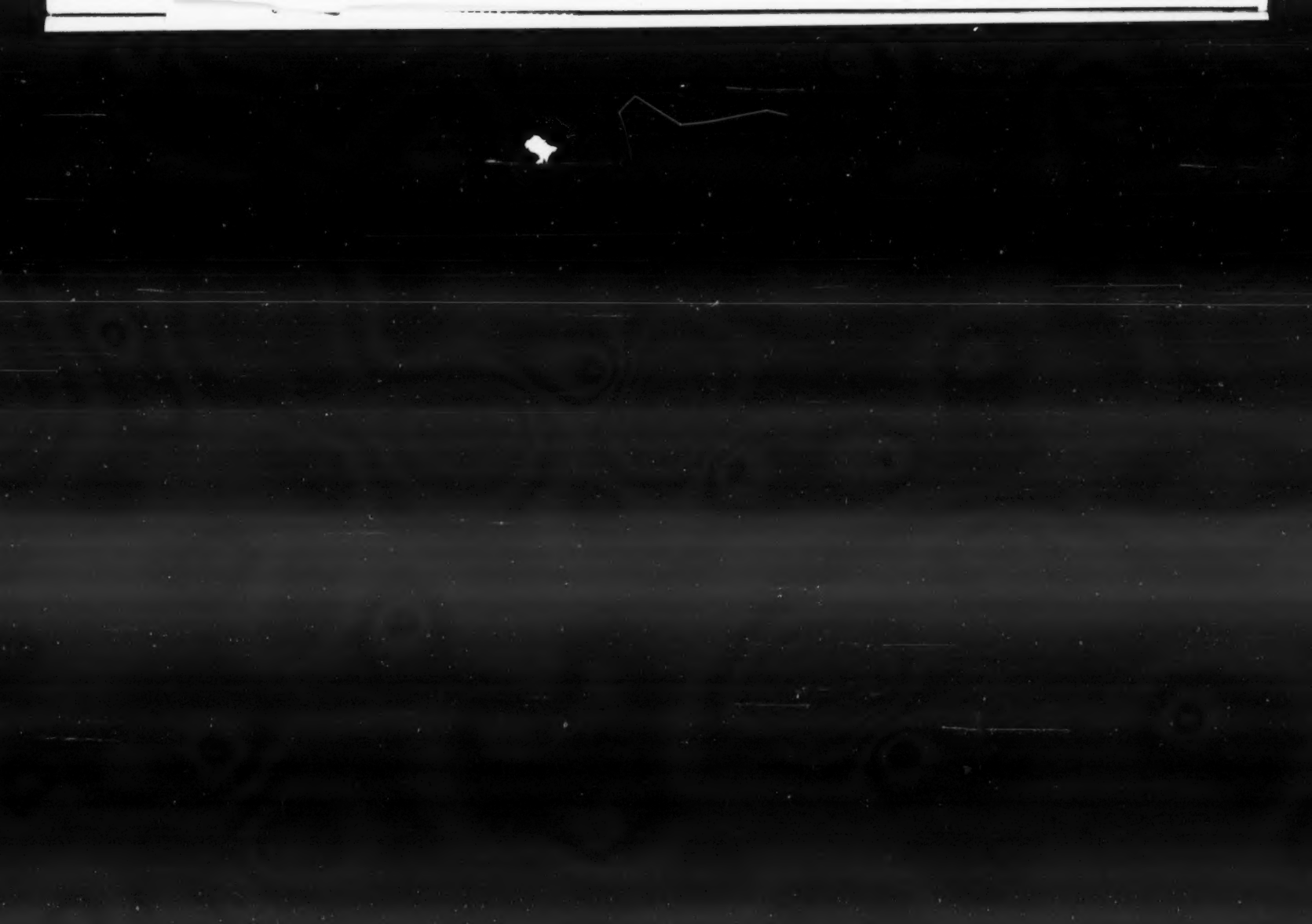
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